THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 12., No. 17. ALMONT, MICH., SEPTEMBER 1., 1894. $1.00 a year.

OBJECT OF JUDGMENTS.

For some time for various reasons we have been led to think of the darker side of things as to the future of the world. There *is* a dark side—dark enough to satisfy the most pessimistic minds—and it has come so near to many people that it is hard for them to think of anything else,—hard indeed for them to think there is anything but clouds and thick darkness in store for them and the masses of mankind. They are inclined to look alone at the Scriptures which speak of the day of the Lord as darkness and distress,—that is, if they look at the Scriptures at all. "The night cometh,"—which is true,—has more attraction for them than the other truth, that "The morning cometh." There is a tendency with some to regard judgment and trouble as the end, instead of a means to an end—something higher and better.

We would not ignore the darkness, the judgment, the wrath, the impending cloud; but it is a pleasure to know that the cloud has a silver lining; that the other side is bright with hope and joy; that even those who are the subjects of God's wrath, (that is, the legitimate results of a course of selfishness and wrong-doing), are to be sharers of the blessings to follow. This being true, those who know it will not be overwhelmed by the truth that "The great day of his wrath is come."

Some may say that, even if it be true, it is not best to proclaim the brighter view, but to let the idea of wrath and vengeance have its full weight. Well, it is for the Lord to decide. If he does not want us to see the object of his judgments, we shall not be able to see it. If we do see, it must be his purpose that we should. And who will dare to say that anyone who sees is justified in keeping it to himself? If he has given us light, is it not our duty, yea, our blessed privilege, to let it shine? Who are we that we should withhold from others what God has given us, when he has given them power to receive it if presented?—and if they have not the power to receive it, it can not do any harm

to speak it out, for a man can receive nothing except it be given him from heaven. Where a truth can be understood, it is evident that the Lord intends it shall be.

The idea of endless or hopelsss wrath has no proper basis in the word of God. "He will not always chide: neither will he keep his anger forever."—Ps. ciii. 9. "His anger endureth but a moment; * * weeping may endure for a night, but joy cometh in the morning."—xxx. 5. There is no such thing as endless night. The Lord says, "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."—Isa. lvii. 16. See Psalm lxxxv. "He retaineth not his anger forever, because he delighteth in mercy."—Micah vii. 18.

From these it is evident that the prophet prayed not in vain when he cried, "In wrath remember mercy." Hab. iii. 2. God's wrath is spoken of in the book of Revelation as filled up in seven vials, which poured out, make the seven last plagues, and then "It is done."—Rev. xv. 1; xvi. 17. In view of these and similar Scriptures, why should anyone continue to believe in endless wrath? and why think of the door of mercy being closed, when it is so often repeated that "The mercy of the Lord endureth forever?"

Some talk of "endless sin," as the hopeless curse of many and the philosophic basis of endless wrath. And it may be safely admitted that wrath will last as long as sin, for wrath is the effect of sin. But the Lord has declared against such hopeless philosophy, because Christ's mission includes making an end of sin, and bringing in everlasting righteousness.—Dan. ix. 24. The finished atonement work wrought out in himself is the key of hope, and the assurance of success in carrying out what he has undertaken; and he will not fail nor be discouraged, until he shall send forth judgment unto victory.—Isa. xlii. 1-4; Matt. xii. 20.

Darkness, sin, wrath, judgments, punishments, death, are never said to be endless nor hopeless. The strongest reason for thinking otherwise is on account of the word "everlasting" being used in connection with punishment; but all scholars know that the Greek word *aionios*, translated everlasting, does not always mean endless; its duration depends upon the nature of that to which it is applied; therefore when we are positively assured that sin and wrath will end, we know that punishment is limited, and its *aion*, *age*, is not endless. Paul tells us plainly the object of God's chastisement (punishment) is that they who are exercised thereby might be partakers of his holiness.—Heb. xii. 10, 11. Though punishment is grievous while it lasts, "nevertheless afterward it yieldeth the peaceable fruit of righteousness." This shows that the design and outcome is the reformation and blessing of the offenders.

Some say, "This may be true of the incidental chastisements in the experience of God's believing children, but it cannot be true of the judgments on the world in connection with the Lord's coming." Why not? Is not the Lord unchangeable in the principles of his

government?—"the same yesterday, and today, and forever?" But let us see. "In the way of thy judgments, O Lord, have we waited for thee; * * with my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: [Why?] for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 8, 9. Here is a clear distinction between two classes,—those waiting for the Lord, and the world. The former are rejoicing in the assurance that the world of men are to be blessed as a result of the Lord's manifestation in his executed judgments. The nature of the blessing proves that "the inhabitants of the world" here mentioned are not saints of the ages of waiting for the Lord, because they are afterward to "learn righteousness."

Revelation xv. 1–4 should be seen in this connection. Here is brought to view a company of overcomers standing on the sea of glass; and having the harps of God, they sing the song of Moses and the Lamb,—no doubt the antitype of the song of victory after crossing the Red Sea. Think of their standpoint and listen to their song:—"* * all nations shall come and worship before thee, for thy judgments are made manifest." This is one of God's blessed *shalls*. This glorious victory of Christ over all nations is certain and future from the standpoint of these victors. This worship is not despairing submission of unwilling subjects or of wicked men, for men become like the God they worship, and we have already seen the prophet Isaiah's assurance that under the influence of God's judgments, "the inhabitants of the world"—the "all nations" of John's prophecy—"will learn righteousness."

Can men worship God and learn righteousness without becoming lovers of God and righteousness?—without forming character in harmony with the will of God? This is holiness—without which no man shall see the Lord. But every eye shall see him, when he cometh in clouds. "Clouds and darkness are round about him." Are not these the clouds of judgment which are impending, so very dark and terrible, but by which men are to learn righteousness? "In the way of thy judgments, O Lord, we have waited for thee," with the blessed assurance that these clouds, which men naturally so much dread, will break in blessings on their heads. Truly we may say:—

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Ye fearful *men*, fresh courage take,
The clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head."

Truly God is good. He is just and holy. His wrath will be manifested against the inventions of men which are contrary to the good of mankind. But they will soon disappear under the action of God's fire, (judgments), and hence his wrath will be but for a moment, and in his wrath he will remember mercy. How clearly the prophet shows the fierceness, and yet the merciful object, of God's judgments, when after describing the day of

wrath, he says, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all [mark this—"even *all!*"] my fierce anger: for all the earth shall be devoured with the fire of my jealousy.. For then will I turn to the *people* [*they* are not all gone] a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 8, 9.

Here is a distinction between the "kingdoms" and the "people" that it is well to observe. He destroys the kingdoms, and that in order to save the people. And these people, the inhabitants of the world, should not be confounded with the saints, who have previously learned righteousness, learned to worship the Lord, and to serve him. These people who learn righteousness, under the administration of the Lord's judgments at his coming, are the very ones who many think will be hopelessly lost. But we have abundant assurance of a better hope for mankind. We clearly see that the object of God's judgments is merciful,—to destroy all things and conditions which are a curse to mankind, and so to bless all the families of the earth, according to his covenant with the fathers. Truly "God is Love."

To all who wish to obtain his likeness, the Editor would say that he has had taken a very satisfactory Negative, as all agree who have seen photographs made from it. They are as good as he ever expects to have. The cost is twenty-five cents each.

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ALL NATIONS SAVED OR TURNED FROM UNGODLINESS.

IN the HOPE of Nov. 15, 1893, an article from my pen was published, on the subject of "Blindness of Israel." And it has since been reviewed by Eld. F. E. Merithew, in the *Herald of Life*, under the caption, "Times of the Gentiles." It is not necessary to make an exhaustive review of his review, but I would like to call attention to a few of the more important points in his article. After a few preliminaries as to his regards for and confidence in me, he proceeds as follows:—

1. I wish to say, to begin with, that Wilson's translation is *not* acceptable to the best scholarship, and I believe it is incorrect. Before me lie four of the best lexicons in the world—Donnegan, Liddell & Scott, Robinson, and Greene—and Hadley's and Crosby's Greek Grammars. I will give the definition of *houtoo* by each of them:—

Liddell & Scott: "In this way or manner, so, thus."

Donnegan: "Thus; in this manner; in these circumstances; on these conditions; in this case; consequently—so; as."

Robinson: "In this manner, on this wise, i, e., so, thus:

Greene: "Thus, in this way."

Crosby: "Thus." (§67.)

Hadley: "In this manner, thus, so."

Winer, in Grammar of New Testament Diction, invariably renders it by "thus, so, in this manner." Hadley in only one instance has rendered it by "thus" in the sense of "after doing this;" and that is to render more distinct the relations of the circumstantial participle by the addition of this and other particles, being placed after the participle to repeat, as it were,

its meaning (§795—a). This in no way meets the demand of our text. The word is here used in conclusion. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so, thus, in this manner, shall all Israel be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," *i. e.*, by taking away their blindness. And to forever settle the meaning of the word, he tells us "when" this shall be, by quoting Jer. xxxi. 33: "For this is my covenant unto them, when I shall take away their sins." Turn to Jeremiah and read the entire reference and you will see it is the "*new* covenant" which the inspired writer to the Hebrews explains to be the covenant of the gospel of Christ *in this age!* (Heb. viii.-x.)

Here our brother affirms that Wilson's translation is not acceptable to the best scholarship, and that he believes it to be incorrect. As to this, I do not claim to be a judge of correct translations, and therefore leave this to those who consider themselves competent to judge. I will just say that not only does Wilson render *houtoo* by the word "then" in the word for word translation in the left hand column, but also in the translation in the right hand column, concerning which he says: "This rendering is based upon that in the left hand column, and the labors of many talented critics and translators of the Scriptures." It seems to me that these men, learned in the Greek language, must have some very good reasons for this rendering. However, I am perfectly reconciled to concede the correct rendering of *houtoo* to be just what "the best scholarship" may decide, whether it be "so," "thus," "in this manner," "under or on these conditions," or "then," meaning afterward; for in either case, we have the emphatic statement of the apostle that "All Israel shall be saved," in fulfillment of the prophecy that "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Not some, or a part, of Jacob, but Jacob, which is all of Jacob!)

Brother M., in commenting on this, says this saving, or turning from ungodliness, is done by taking away their blindness. (See above extract.) This being the case, it cannot mean "Spiritual Israel," as some maintain, but Jacob or Israel after the flesh, as only they had ever been cut off, or are in blindness or ungodliness. To turn away ungodliness from Jacob, is the same as to take away blindness from Israel, and this prophecy will have its complete fulfillment, only when all Israel, or all of Jacob, are saved, and none left in blindness.

Israel, here, cannot mean the righteous, as they do not need saving in the sense of being turned away from ungodliness; and Christ did not come to call the righteous, but sinners to repentance. He does not need to save those already saved, but those who were lost. Fleshly Jacob, or the natural seed of Abraham, were sinners and lost, for "*All* have sinned, and come short of the glory of God." Therefore the work of this Deliverer includes the salvation of natural Israel, by turning them away from ungodliness. He came, not to save Israel only, but also all other nations, as promised to Abraham, and

confirmed by an oath—"two immutable things."—Heb. vi. 17, 18. We find this promise in Gen. xviii. 18; xxii. 18; xxvi. 4; also in xii. 3. The substance of this promise, according to later gospel light, is, that he shall turn away ungodliness from all the families of the earth.

Evidently this was the Father's will: and when the promised Deliverer came, he said he came down from heaven to do the will of him that sent him. And in speaking more particularly, he said he came to seek and save that which was lost;—that he came, not to condemn the world, but to save the world;—and that, if he were lifted up, he would draw (or bring) all unto himself. Now as Christ's mission cannot fail, does it not follow that all nations will be saved? and does not this include the natural descendants of Jacob?

Yes, it is *blinded* Israel that shall be saved. And, to save sinners, they must be enlightened and washed, or turned away from ungodliness. Then the salvation referred to in Rom. xi. 26, must be salvation from sin, by repentance toward God and faith in the Lord Jesus Christ, and not merely the salvation of spiritual Israel from death. We most certainly believe that *all* of Israel after the flesh shall be turned from sin and saved, as well as all the rest of the nations.

But let us turn our attention to this mystery, of which Paul so earnestly desires his brethren not to remain in ignorance. First, it evidently is not the mystery of the "One Body," composed of men of all nationalities drawn to Christ, from Abel down to the time Christ comes to receive them to himself; for Paul did not thus define this mystery. He plainly declares that he is talking here of the mystery of the blindness of Israel; and I do not wish to change nor mutilate his words:—"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." I think the apostle desired his brethren to understand that though it was prophesied that the Deliverer should come and turn away ungodliness from Jacob; and although he had come, and was being preached as the Saviour of the world; and although only a few of Israel after the flesh had at the time of his writing been turned from their sin and unbelief, and the majority were still in blindness; still the prophecy was not a failure, but would surely be fulfilled. He did not wish them to think it must be fulfilled immediately. There is no limit as to time given in the prophecy. As well expect that all the other nations of the earth should be blessed immediately, on account of God's promise to Abraham.

The apostle declares to them that blindness is on a part of that nation, or that they are yet in sin, and will so continue until the fullness of the Gentiles be come in, and so, in this manner, all Israel will be saved. In other words, I might express the thought thus: Brethren, a part of Israel is in blindness, and as long as there are Gentiles in sin, and have not been blessed by the Seed of Abraham, the promised Deliverer, so long there will be Israelites in blindness and unsaved. For the gospel now goes to all nations alike, and out of every nation, kindred,

tongue and people, he that fears God and works righteousness is accepted of him; therefore when *all* the nations have been blessed and accepted, then you may look for blindness on a part of Israel and not find it; for all nations have been blessed or saved, and their fullness — full acceptance — have come in, and in this manner all Israel shall be saved. But we may look for this blindness to be upon Israel as long as it is on the other nations of the earth. When the full acceptance of the Gentiles shall have come, then the full acceptance of Israel will have been accomplished also, and all Israel shall be saved and this prophecy be fulfilled.

Concerning "The fullness of the Gentiles," Bro. M. says, "What does this mean? Does it mean the complement of the Gentiles? If it does, then surely no Jews can be saved till the end of this age; and no Gentile can be saved in a future age; for if the whole number are saved, no more can come in."

Why does Bro. M. talk so on this question? Can it be that he is in mental blindness himself? and if so, why? Does his theology darken his mental vision? Will not he, and the readers, see that the apostle does not say that blindness had happened to all Israel, and that it would continue until the fullness of the Gentiles be come in. He said it had happened to a part of Israel, which implies that only a part of that nation would be in sin or blindness until the fullness of the Gentiles be come in. And this being the case, the rest, or the other part, of Israel would receive Christ, as Bro. M. himself says they did,— "3000 at Pentecost and 5000 a little later on." He also says, "We know that an Israelite may lose his blindness even now." In this I fully agree with the brother; and from this point of view, he must understand that a part of Israel is still in blindness. Concerning the fact that 3000 lost their blindness at Pentecost and 5000 a little later, he says, "This forces us to conclude that 'the fullness of the Gentiles' means 'the full privilege, the abundance, complete attainment, full acceptance, of the Gentiles;'" and then he says, "We know that the law age was principally for the Jews, Israel after the flesh, that 'the times of the Gentiles' had not come, excepting in shadow; but when the middle wall was broken down, then there was 'no difference' between Jew and Greek, 'the times of the Gentiles' had come, their 'fullness' had 'come in;' their privilege, their acceptance, was no longer in part, by mere shadow, or as proselytes, but they entered fully into the economy of the plan. 'The fullness of the Gentiles,' then, is simply 'the times of the Gentiles' in gospel economy."

I have quoted the brother quite lengthy, that the reader may judge for himself as to the correctness of his view. It will be observed that he calls "the fullness of the Gentiles" and their full acceptance one and the same, to which I fully agree. As to his idea that it came in when the middle wall was broken down, I both agree and disagree. I presume he means that at that time their full acceptance was accomplished. To this I take exceptions.

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THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN.

Entered at the Almont P. O. as Second Class matter.

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

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To Foreign Subscribers 1.25
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(*Continued from page 263.*)

I suppose there are Universalists who take the position that Christ by his death actually reconciled the world, and therefore there is nothing more to do. It seems to me that this position and the brother's are very much alike;—the only difference being that he did not claim that the full acceptance of both Jew and Gentile had then come in. (See Acts x. 34, 35.) If the full acceptance of the Gentiles had come in reality when the Gospel went to all nations, as Bro. M. claims, the blindness of Israel should then have disappeared; for the apostle said it would only last until the fullness of the Gentiles had come in. But Bro. M. admits that some are yet in blindness, by saying that "an Israelite may lose his blindness even now." Therefore, according to his own premise, the full acceptance of the Gentiles has not yet come in reality; and it never will until the Deliverer has drawn all to himself. This, according to Rom. xi. 15, will be "life from the dead." In verse 12, the apostle says, "If the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles; how much more their fullness," or (see Diag.) "full acceptance of them." The same word in Greek is used in verse 26. If "fullness" and "full acceptance" mean the same, as Bro. M. has set up the claim that the full acceptance of the Gentiles came in when the middle wall was broken down; and the Gentiles thereby came to have an equal chance with the Jews, I would like to inquire what will be the condition of Israel after the flesh when their fullness, or full acceptance, has come in? If Bro. M's. views on this question of "full acceptance" be correct, will they have better advantages than the Gentile nations have? And if so, how will it be brought about, and all nations still have the gospel alike? And will the Jews have any better privileges than now, or than before their fall which was the riches of the world?

It is evident that Paul makes the full acceptance of the Jews to be their being received of God, or "life from the dead." Therefore it follows that the fullness of the Gentiles is their reception by the Father, who sent his Son to seek and save the lost, (Luke xix. 10), that is, the race; and when accomplished, it will be "life from the dead" to both Jew and Gentile; for he has concluded all under sin, that he might have mercy upon all. "By man came death, and by man came the resurrection of the dead," not merely a part of the dead.

(ELD.) RICHARD P. CHASE.

REMARKS.—It would be difficult to pick up all the threads of this discussion, and I will not try. There are points of agreement and of difference all round. "Let brotherly love continue." I trust we shall all agree that vital relationship to Christ is the only true basis of Christian fellowship; and that in all discussion the aim should be to learn the mind of the Spirit, and not to beat an opponent.

Though agreeing with Bro. C. as to the final salvation of all, I am not prepared to endorse all he says as to when and how the blindness will be removed from Israel. He has not answered the main point of Bro. M's. statement, quoted above, that turning away the ungodliness of Jacob, or removing the blindness of Israel, is the work "of this age," ending at the Lord's return. Jeremiah, quoted in Hebrews, is referred to as proof; and from his point of view, Bro. M's. inference seems plausible. The new covenant, in contrast with the law covenant, is shown to be in force in this age. But that this covenant has been made with, or applied to, "the house of Israel," in this age, and that it has resulted in taking away the ungodliness of blinded Jacob, cannot be proved. And our brother has virtually admitted that they are yet blind.

As to when "the fullness of the Gentiles" began, and the blindness of Israel began to be removed, Bros. M. and C. seem to agree, the difference—an important one—being that one limits the work to those who accept the gospel in this age, and the other believes it will go on until all are saved. It seems strange to me how they can believe

that the blindness of Israel began to be removed, just where their blindness was most complete, and their "fall" began, in consequence of which, the apostle tells us, salvation came to the Gentiles.

It is a new idea to me, which Bro. C. has advanced, that the blindness will last on a part of Israel as long as there are any of the Gentiles unsaved. At present, it appears to me that the blindness of Israel is limited to this age of gospel election, and that in consequence of their conversion to Christ, they will become the great missionary nation of the future. I think many prophecies show that the heathen will know the Lord as a result of Israel's restoration. (See Ezek. xvi. 60, 61.)

"The fullness of the Gentiles" I understand to be the elect church of the gospel age, or the people for the Lord's name (the body or bride of Christ) taken from among the Gentiles. (Acts xv. 14.) That some Jews have become Christians, and that in Christ Jesus there is no difference, are both true; but the 3000 at Pentecost and the 5000 later on, were not "the house of Israel," but only an elect remnant (who had not been blinded) of the falling nation. Of this the apostle says, "The election hath obtained it, and the *rest* were blinded."—Rom. x. 7. This verse shows that the blinded, not those who see, are here called Israel; and it is the blinded Israel—the nation—that are to see and be saved after the Deliverer comes. This probably refers to the coming in glory, and the Deliverer may include the overcomers, all who shall appear with Christ in his glory. They have the promise that they shall sit with Christ in his throne, and share in the work of judging and blessing all the nations of the earth. The Sion out of which the great Deliverer comes is no doubt the heavenly, mentioned in Hebrews xii. 22.

I think Bro. M. is mistaken when he regards "The fullness of the Gentiles" as identical with "The times of the Gentiles." The former is the elect company to "come in" during the gospel age; and the latter is the duration of Gentile rule over Jerusalem, which began B. C. 606.—See "Times of the Gentiles," and "Two Dispensations," in DAY DAWN.

According to Bro. M's. showing, the word *houtoo* has quite a number of significations. Donnegan gives "consequently" as one of them; and I am satisfied, from a careful study of Paul's statement in Romans xi., that that is the meaning of "so" in verse 26. Israel as a nation remains in *partial* blindness, or hardness, until the end of this dispensation, when the elect church—composed mainly of Gentiles—will be exalted to the heavenlies to reign with Christ, "And so [consequently, or as a result of this exaltation] all [blinded] Israel shall be [enlightened, and therefore] saved."

Bro. C. is evidently right when he claims that the prophecy under consideration can never be fulfilled while any of Israel remain blinded and unsaved. "God hath concluded them all in unbelief, that he might have mercy upon all. * * For of him, and through him, and to him, are *all* things: to whom be glory forever. Amen."—Rom. xi. 32-36.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus and Nicodemus.—John iii. 1-16.

(Lesson for Sept. 9.)

GOLDEN TEXT.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

INTRODUCTION.—This conversation with Nicodemus seems to have taken place during the passover week, soon after the cleansing of the temple, and is the first of the eleven discourses of Jesus which John's gospel records. It is doubtless the most complete statement of the doctrine of regeneration, or the new birth, found in the Bible.

I. NEED OF REGENERATION.—Vs. 1-7. Nicodemus was no doubt both rich and learned, being chosen as a member of the Jewish Sanhedrim, the great council of the Jewish people—composed of seventy-two members. Election to this body was considered a great honor. This ruler of the Jews was a Pharisee—a member of the most popular Jewish sect. The word Pharisee is from a Hebrew word meaning "separated one," and is almost synonymous with "saint." They were bound to be strict as to the ordinances of the church, and regarding ceremonial purity. The majority of them were so formal and hypocritical, that the name Pharisee has come to be regarded as the synonym of self-righteousness. But some of them were sincere, and doubtless Nicodemus was one of these.

His coming to Jesus by night may have been because his official duties required his attention in the day time. He may have been thinking so much about what Jesus had said and done that he could not sleep. The night may have been the best opportunity to get near to Jesus and to have an uninterrupted talk with him. It may have been partly for fear of man that he sought a night interview. It may have been a commendable caution mixed with a degree of moral cowardice. He addressed Jesus with a term of respect, "Rabbi,"—Master or

Teacher. By his reference to "these miracles that thou doest," he is probably one of the many who believed in him (as a prophet or teacher sent from God), mentioned in ii. 23. The prophets had proved their claim by miracles. Nicodemus may have been like other rulers, who believed but would not confess, for fear of losing popular place and favor.—xii. 42, 43. Such are losers though they seek for gain. He showed friendly interest in Christ, and love of fair play, afterward, (vii. 45–53; xix. 39–42), but we do not know that he became a disciple of Christ.

It was a startling answer that Jesus made to Nicodemus, "Except a man be born again [or from above] he cannot see the kingdom of God." It must (it seems) have been a new idea to Nicodemus, and made him ask an absurd question. He evidently knew nothing above the natural birth. His conception of God's kingdom was Jewish, the natural, and no doubt he regarded himself as in it by his natural birth, as a child of Abraham. No wonder he was astonished when Jesus said a man must be born *twice* in order to enter God's kingdom. Does not Jesus express a certainty, as well as a necessity, when he says, "Ye *must* be born again?" However man may become a co-operator with God, the new birth is not of the human will.—i. 13. It is a part of the Divine purpose, which cannot fail, to bring man to the kingdom by a spiritual birth.

II. The Two Births Contrasted.—Vs. 4–13. The two births are related as the natural and the spiritual. The terms of the natural, as in all types, are used to express the spiritual change which the natural birth represents. This fact, and ignorance of this Divine method of teaching, led him to ask the absurd question of the fourth verse. If man when born again were still to be flesh, return to the mother (re-incarnation) would not be so absurd. It would be the most reasonable solution of the great problem. But the sixth verse shows us that "flesh" is the subject of the first birth, and as when born the first time, man is flesh, or has a fleshly body, so when born a second time, he will be spirit and have a spiritual body. Paul explains this in 1. Cor. xv. 35–51. The popular idea that conversion is the new birth needs modification. Regeneration is the spiritual process which begins at conversion, or the begetting of the Spirit, and is consummated in the resurrection, or birth of the Spirit. This view makes no less of conversion, of the Spirit's work, nor of the spiritual experience; but claims that the eighth verse shows the mysterious power of "every *one* [every person] that is *born* of the Spirit," as was illustrated in the person of Jesus the first one born from the dead. His movements were incomprehensible.

"Born of water and the Spirit." Are there three births, the natural, the water, and the spiritual? Some think the water birth and the natural are one and the same, —water being a natural agency. Others think it requires the two—water and Spirit—to make a complete new birth. Some of these regard the water birth as water baptism, and hold it to be absolutely essential to salvation. But they usually believe that the holy men of former dispensations, from Abel down, and all infants, and all other irresponsible beings, will reach God's kingdom without it. It does not seem fair to make Christ's rule apply only to exceptions. Others think water means truth, as when Jesus said, "If any man thirst, let him come unto me and drink;" and that to be born of water and Spirit means to be born of truth and Spirit.

There is evidently room for some difference of opinion, and no one should be too positive; but it seems clear that Jesus states a principle of the plan which has no exceptions;—every human being must be born twice. The word "man" is generic, including women and infants,—the whole race for all time. Each person must have the natural birth, and then the spiritual. The birth of water may be the natural or flesh birth; certainly water is an important factor therein. There are not three births. Baptism is neither the natural nor the spiritual birth, but is a symbol of the spiritual. If people cannot have the reality without the symbol, the majority of the race, including all the old-time worthies, must be baptized with water in the future; for Jesus said, "Except a man be born of water, * * he cannot enter into God's kingdom." If this appears absurd, does not the difficulty arise from the supposition that the water birth is baptism? The ordinance is right in its place, but I do not think Jesus referred to it here. But "First the natural [birth]; afterward the spiritual" is a universal law.

The subject was too deep [because spiritual] for this "master [teacher] of Israel." But Jesus knew and taught the things of heaven; he only had been there. Some things can be learned only by experience.

III. Power of the Truth.—Vs. 14–16. The gospel is the begetting power in regeneration.—Rom. i. 16; 1. Cor. iv. 15. When the love of God, revealed in Christ, touches the human spirit—the inner man—he begins to live the Christ life. In the natural state, man is sinking, perishing; but when the new life begins, he rises, and he shall never

perish, because he is partaker of the life of Christ. The Lord can save those who have perished, but the elect, those who believe in this age, escape beforehand, and reign with Christ, to bless and save the non-elect. There is life in looking at the exalted One, the antitype of the brazen serpent.—See "Comfort for Mothers," in HOPE of August 1.

Jesus at Jacob's Well.—John iv. 9-26.

(Lesson for Sept. 16.)

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst.—John iv. 14.

INTRODUCTION.—This lesson is a remarkable instance of Jesus going outside of the limit he had placed on his disciples, when in sending them to preach, he said, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." This may explain why his disciples "marvelled that he talked with the woman."—Ver. 27. The Master has greater powers than the servant; and in this he gave a foregleam of his mission, not merely to save the Jewish nation, but to be "the Saviour of the world."—Ver. 42.

The lesson is Christ's conversation with the woman of Samaria. The Samaritans were descendants from colonists who were placed by the king of Assyria in the land of the ten tribes which he had taken captive.—See 2. Kings xvii. 24–41. At first they were idolaters, but afterward learned to worship the God of Israel, and built a temple on Mt. Gerizim. There was Jacob's well. The Jews hated them partly on account of this rival worship.

On their way from Judea to Galilee, Jesus and his disciples passed through Samaria, and coming near to Sychar, at Jacob's well, Jesus, being weary, sat down at the well, while his disciples went to buy food. The woman came to draw water, and Jesus, with his own peculiar tact, drew her into conversation by asking her for a drink of water.

I. THE WOMAN REVEALED.—Whole lesson. The request for water was a very natural one, and in ordinary cases would have been granted. But she evidently refused it on the ground that he was a Jew and she a Samaritan. She was a *sectarian*,—a believer in close communion in good earnest. This is the first specification. The second is that she was *unspiritual*. This was shown by her inability to know what Jesus meant by the "living water." In her literalism she supposed he meant the water in the well, and in carrying out her sectarian spirit, she would not even let him use her bucket to draw it. This is implied in the eleventh verse. Sectarianism is not apt to make people spiritual; the tendency is the other way. When people rise to the height of spiritual perception, they soon learn the folly of sectional or party feeling or strife. But she was willing to set "father Jacob" against any Jew.—Ver. 12. The third specification is that she was an adulteress—living with a man who was not her husband.—Vs. 17, 18. Her religion did not prevent such life. Is not this woman a fair representation of the worldly church systems,—narrow, unspiritual, and spoken of as harlots?—Rev. xvii. 5. The woman was convinced that he was a prophet, by this third revelation of herself, and began at once to argue as to the place where men ought to worship. Oh, what an unfolding of a selfish, low, and sinful life!

II. THE SAVIOUR REVEALED.—Whole lesson. The supreme purpose of Jesus was to bless the needy woman. Though low and sinful, she was treated with great kindness. He had come to save sinners;—not to call the righteous, but sinners to repentance. The first thing necessary was to reveal the woman to herself,—to convince of sin; and the fact that he knew her, and could reveal her inmost thought and real life, was the first step in the revelation of himself to her. The Spirit of God, sent by and in the name of Christ, still does the same thing.—xvi. 8.

How patient he was with her unkindness, caused by her sectarianism! He might have abused her for her narrowness, and resented her refusal. Instead of that, he reproved her gently by saying, "If thou knewest the gift of God, [the loving Christ], and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he *would have given* thee living water."—Ver. 10. What an important truth! The reason people do not ask and receive is that they do not know the Lord. They *shall* know him from the least to the greatest. Then they will ask, and he will not refuse them!

Jesus persevered in spite of her dullness, and so far overcame her prejudice that she said, "Give me this water." She asked in ignorance, but she asked; will he refuse? Nay verily! It was then he said, "Go, call thy husband." The only way to answer her prayer for the water of life, was to convince her that he was the Fountain of life. First she perceived that he was a prophet, and then as he led her on and showed her the unselfishness and unsectarianism of his own heart; that true worship was not one of locality but of spiritual state, it suggested that he must be the Christ, and prepared her for his announcement, "I that speak unto thee am he."

To receive him, was to receive life, small at its beginning, but it made her a missionary, and she led many to believe in him as "the Saviour of the world." It will be well for us if we can catch the true spirit of worship, remembering that the Father seeketh only the worship that is in spirit and truth. As God is Spirit, and the Father of our spirits, sectarianism and gross materialism must disappear.

PLUCKING UP AND PLANTING.

"WHAT do ye imagine against the Lord? he shall make an utter end: affliction shall not rise up a second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry."

"The indignation shall cease, and mine anger in their destruction." But is his mercy equally short-lived? "O give thanks unto the Lord, for he is good: for his mercy endureth forever!" "And mercy rejoiceth against judgment."

When sin is finished, having brought forth death, the highest penalty known to the divine law, God's anger ceases as a matter of course, for Justice is entirely satisfied. But "Love never faileth;" and ever-enduring mercy rejoiceth against judgment, because it follows its righteous execution and seeks and saves that which was lost. A few examples will illustrate and emphasize this thought.

God told Jeremiah that he knew him before his birth, and ordained him to be a prophet to the nations—"To pluck up and to break down, to destroy and to overthrow: to build and to plant." And we have in his prophecy, not only the fact, but the manner of the plucking up of certain nations and kingdoms given in such plain common-sense language, that it need not be misconstrued, though centuries sometimes intervened between the commencement and complete fulfillment of his predictions; as in the case of Babylon, that did not become "as when God overthrew Sodom and Gomorrah" till long after the city was taken by Cyrus.

But I wish to call special attention to what he says concerning Israel's neighbors:

"Edom shall become an astonishment: every one that passeth by shall be astonished and hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah and the neighbor cities thereof, saith the Lord, no man shall dwell there, neither any son of man sojourn there." "Moab shall be destroyed from being a people, because he hath magnified himself against the Lord." And of Ammon he says, "Rabbah shall become a desolate heap * * Malcam shall go forth into captivity, his priests and his princes together, and ye shall be driven out every man right forth, and there shall be none to gather up him that wandereth."

Just when all this became an accomplished fact we may not be able to determine. But somewhere between A D. 536,—the last time Edom's famous capital is named in history,—and the first of the present century, those countries must have been swept with the besom of destruction. For Burckhardt and other modern travellers, found Edom a desert, strewn with deserted cities and marvellous ruins, Moab a desolate wilderness, and Rabbah "a stable for camels." And intelligent Christians of all creeds and classes, point exultingly to these infallible proofs that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

But how many of them give due attention to the fact that Jeremiah was just as much ordained of God "to build and plant" the nations as to pluck them up? And the planting comes after the plucking up, as we shall see. He devotes an entire chapter to the judgment of Moab, but declares in the last verse, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord." Again, "But afterward will I bring again the captivity of Ammon, saith the Lord." And in his twelfth chapter, we read, "Thus saith the Lord against all mine evil neighbors that touch the inheritance that I have caused my people Israel to inherit: I will pluck them up out of their land, and I will pluck up the house of Judah from among them. [The house of Israel was already plucked up.] And it shall come to pass after I have plucked them up, that I will return and have compassion on them: and will bring them again, every man to his heritage and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, As the Lord liveth, as they taught my people to swear by Baal, then shall they be built in the midst of my people. But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith the Lord."

None will question that Edom, Moab and Ammon were among these "evil neighbors," for prophetic testimony is a unit on the point, that the very judgments that have swept them from the list of nations came in consequence of their sins against Israel "because of the old hatred." And this question should come home to every honest heart that has faith in divine inspiration,—Will not God fulfill the last part of this prophecy, just as faithfully and literally as he has fulfilled the first? Or must we, to be evangelical, believe that the word of God will return to him void, when it involves future probation (!), his own declarations "to the contrary notwithstanding?" But it must be admitted that if God ever does fulfill his promise to these nations; if he ever does "return and have compassion on them, and bring them again, every man to his heritage and every man to his land;" it must be after the sea has given up the dead that are in it, and death and hell delivered up the dead that are in them;

for today, as for centuries past, they "lie with the uncircumcised, who have gone down to hell with their weapons of war."

But, "Why should it be thought a thing incredible with you, that God should raise the dead?" Not raise them up just "to see what they have lost," and then torment the life out of them again in a lake of literal fire and brimstone! I call that Eternal Torment in bib and tucker! For though only a diminutive specimen of the family, it is vitalized by the same life-principle as its big Orthodox brother—torment, with no hope, purpose, or prospect of good to the tormented. But the resurrection of the dead is the corner-stone of the Plan of Redemption. And no theory that makes "the redemption which is in Christ Jesus" an unmitigated curse to a large majority of the human family, can ever be set to the music of "Good tidings of great joy which shall be to all people," and its thrilling accompaniment, "Glory to God in the highest; peace on earth; goodwill toward men."

But, thank God! this fundamental truth "is forever settled in heaven:" "It is impossible for God to lie." And so a faith of the real, Abrahamic pattern, can turn calmly away from adverse man-made theories, and look with unshaken confidence for the complete fulfillment of this prophecy just as it was given, with all that it legitimately involves. And that necessarily includes the return of Israel to their own land, and their being fitted up in the divine "training school," to be teachers of saving truth to the nations around them;—a very appropriate work for the antitypical Levites—the fathers' house of our High Priest, and God's firstborn nation. "Thus saith the Lord, Israel is my son, even my firstborn."

MRS. L. R. K. BISHOP,
WORCESTER, MASS.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things.

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EXTRACTS FROM LETTERS.

God's Unending Plan.

THE three missing copies of the HOPE have come to hand, and I have enjoyed their perusal more than I can express. I miss them when they are not on time. I feel that under God, I owe much to you for the light I have obtained of the plans and purposes of God concerning the race. I have been reading again THE PERFECT DAY, and cannot but feel, in reading and studying your proof-passages, that you have a strong case. And how it enlarges one's view of God's love and mercy! It is truly glorious!

Within the few months past, we have had stirring times, in which I could see the fulfillment of prophecy; and although things have settled into comparative quietness, I have no idea it is anything permanent.

STAMFORD, N. Y. H. S. B.

I AM very much pleased with the HOPE. Bro. O. M. Chase's article headed "Seeks and Saves," is very plain and positive. I can see the light is spreading and knowledge being increased; and I hope that you and those who write for the HOPE may be long spared to instruct in the good way, and that the time may soon come when all shall know.

ROCHESTER MILLS, PA. J. C. S.

Love Better than Knowledge.

"God is Love." Over a month ago, (sometime in June), I sent you and Bro. R. a little short letter each, to cheer and encourage the dear saints over whom the Lord has made you and him overseers, requesting that they might be printed in the papers. [The one intended for the HOPE has not been received.—Ed.] Have heard nothing from them until last mail (July 26) I received the inclosed letter from Bro. R. The letter to him was nearly all quotations from the lips of our divine Redeemer and his holy apostles, full of love to God and love to the brethren. The hardest thing I wrote was, "'Knowledge puffeth up, but love edifieth,' therefore love is better than knowledge." I have written a line asking him to forgive me for giving him offense. And if I grieved you by anything in the little letter, I hope

you will forgive me also. "All things work together for good to them that love God."

* * *

The following is an extract from Bro. R's reply:

"In reply to your remarks relative to the siftings, which have taken place in years past, would say: The spirit of brotherly love and peace and helpfulness still exists among the members of the true Church, and the Lord's work has been going on without interruption from the time the W—— T—— was started in '70, notwithstanding the deflection of various ones. 'They went out from us because they were not of us.'

"The love of which you speak is not the love of Christ, but the love claimed by Christian Scientists and others who do not know Christ in the true sense of that word. It is an indifference to principle and a sentimentalism which does not discriminate between the good and the bad, the true and the false.

"Those who went from us are not 'brethren,' for they deny the only basis on which true fellowship can exist,—the *ransom;* and when they deny the ransom, they also deny the fall of man from original perfection; and when they deny the fall, they make void the doctrine of restitution; for if Adam were not perfect, but only a 'half baked cake,' it would be a very undesirable condition to which to be restored. They make void the word of God through such traditions.

"Hoping that you may look well to your armor and take a stand for Christ and the cross, Yours trusting in the precious blood, C. T. R."

REMARKS.—Bro. R. has been charged by some of his intimate fellow-workers as being a "pope,"—coupling, perhaps, the overbearing spirit with something akin to the claim of infallibility; others regard him as "*the* [not merely *a* servant or *one* of many] servant of the Lord," to feed his household in these last days, (Matt. xxiv. 45), and the very embodiment of humility. It is a question whether the claim of the latter class does not confirm the charge of the former class. What more does the pope of Rome claim than to be the earthly representative of Christ to lead and feed "the true Church," and to be able to judge accurately and infallibly who are and who are not heretics? Who can read the first paragraph of his letter without realizing the narrowness of his view of "the true Church,"—that it is limited to those who know and accept the teaching of his paper, and his *definition* of the ransom? How infallibly (?) he decides that "the love" of those who differ with him "is not the love of Christ," but "an indifference to principle and a sentimentalism which does not discriminate between the good and the bad, etc!"

It is not necessary here to enter upon a discussion of the points of difference. It is not his opinions on the various doctrines which is here objected to, but the *spirit* he manifests. Think of his saying to an aged Christian, who was probably in the Lord's army before he (the editor) was born, that he hoped he would "take a stand for Christ and the cross!" This because the aged minister of Christ dares to think a little different from him! I think that editor ought to be ashamed.

Because it is thought needless to discuss the points of difference here, let no one think that his presumed statement of false doctrine is a fair representation of the teaching of the HOPE—if it is of any others "cast out" by Bro. R. It seems strange how the conscience of any intelligent and humble Christian can be satisfied in making such partial statements and misrepresentations as he has made. In his late "Extra," or "Harvest Siftings," (which, by the way, is partly a reprint or a rehash of what was published years ago), he speaks of "Mr. Paton" as "an advocate of that 'other gospel' of which the cross of Christ is not the center, and which denies that he '*bought us* with his own precious blood." And in speaking of the revised edition of DAY DAWN, he says:—

"The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consequence, all *necessity* for a redeemer. It claims, on the contrary, that not by redemption and restitution to a lost estate, but by progressive evolution or development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It

claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to *thus* show all men *how* to crucify their carnal or sinful propensities."

On another page he says:—

"About this time Mr. Paton concluded that he would publish another book under the name *Day Dawn*, revised to harmonize with his changed views, which ignored the ransom, ignored justification, and the need of either, and taught that all men will be everlastingly saved—not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one's crucifying sin in himself—the law under which the poor Jews tried to commend themselves to God, but which justified none."

Oh what———gross misrepresentations! There is scarcely enough of truth in either of these quotations to save them from being positive falsehoods. This everyone knows who has intelligently read the DAY DAWN. It is probable that Bro. R. never read more than a few passages, and interpreted them in the light of his preconceived decision. It is trying to one's patience to know that such untrue statements are so widely circulated by a man whom so many regard as the "under-shepherd of God's flock." But we will wait. If the Lord can be patient, we ought to. It is *His* cause that is at stake. In spite of it all, I believe the Lord is using Bro. R, and it is consoling to know, what an aged brother affirmed, that "The Lord can strike a straight blow with a crooked stick." It would be a pleasure to us to know that the brother's eyes were opened. It is not good either for him or his readers to think of him as "*the* servant of the Lord," nor of themselves as "the true Church." The true Church must include all who love our Lord Jesus Christ in sincerity, whatever their degree of knowledge. Love *is* better than knowledge; and it is enough for any *one* man to be a partaker with *many* in the work of feeding the flock of God,—including both the sheep and the lambs.—EDITOR.

Turn on the Light.

THE truth is mighty, and goes marching on. Be of good cheer; the day is at hand. I see many tokens of its approach. Some of the Adventist ministers are getting shy. They are finding it hard kicking against the truth. The Lord will be with us. Praise his name!

Dear HOPE readers, please scatter your papers, (after reading them), like the leaves of Autumn. Remember, you cannot tell which will prosper, this or that, or whether both shall be alike good. And I think the best way, usually, is to send them through the mail; for this reason: If you hand them to persons, yourself, who know your views, if they are prejudiced against them, they are liable never to read them. But if they should take them from the post office, the chances are they will read them to find out what they contain and for what and by whom published. And they may lose all prejudice and become interested after reading one or two papers. Try it. They will help to turn on the light of truth. Oh, it is mighty!

O. M. CHASE.

ANSWERED PRAYERS.

I prayed for riches, and achieved success;
All that I touched turned into gold. Alas!
My cares were greater and my peace was less,
When that wish came to pass.

I prayed for glory, and I heard my name
Sung by sweet children and by hoary men.
But ah! the hurts—the hurts that come with fame!
I was not happy then.

I prayed for Love, and had my heart's desire.
Through quivering heart and body, and through brain,
There swept the flame of its devouring fire,
And but the scars remain.

I prayed for a contented mind. At length
Great light upon my darkened spirit burst.
Great peace fell on me also, and great strength.
Oh, had that prayer been first!

—*Selected.*

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.